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ABSTRACT

The purpose of this qualitative, historical study was to investigate the impact of the Arts and Crafts Movement, the Settlement Movement, and the Progressive Education Movement on the handiwork at Hindman Settlement School (formerly W.C.T.U. Settlement School, 1902-1910) located in the eastern Kentucky Appalachian Mountain region. Three themes emerged from the data: the social dimension in handiwork, social production of the handiwork, and innovative educational practices. The Hindman Settlement School, still in operation today, was respected for its academics, handiwork, and response to the region's educational needs. It was influenced by innovative education reforms of Jane Addams and John Dewey. (Contains 27 references.)(AUTH)

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Conference Proceedings:
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THE SOCIAL REFORM MOVEMENT IMPACTED HANDIWORK AT HINDMAN SETTLEMENT SCHOOL, OF HINDMAN, KENTUCKY DURING 1902 TO 1939.

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Abstract

The purpose of this qualitative, historical study was to investigate the impact of the Arts and Crafts Movement, the Settlement Movement, and the Progressive Education Movement on the handiwork at Hindman Settlement School (formerly W.C.T.U. Settlement School, 1902-1910) located in the eastern Kentucky Appalachian Mountain region. Three themes emerged from the data: the social dimension in handiwork, social production of the handiwork, and innovative educational practices. The Hindman Settlement School, still in operation today, was respected for its academics, handiwork, and response to the region's educational needs. It was influenced by innovative education reforms of Jane Addams and John Dewey.

Introduction

A look at how the Arts and Crafts Movement, the Social Settlement Movement and the Progressive Education Movement impacted handiwork at the Hindman Settlement School in Hindman Kentucky, reveals three themes: the social dimension in handiwork, social production of the handiwork, and innovative educational practices. Progressive educators John Dewey and Jane Addams were instrumental in developing democratic and social education as well as programs to preserve cultural heritages of immigrants. Evidence of their views in practice can be seen at Hindman Settlement School during the time period covered in this study, 1902-1939. The influence of Dewey and Addams can be seen, for instance, in the inclusion at Hindman Settlement School of community members as part of the development and education of the school. Also, the students at Hindman Settlement School learned not only from books, but from activities that necessitated the survival of the school related to real life experiences or occupations.

The Arts and Crafts Movement

The Arts and Crafts Movement's social mission was to correct the harm of the Industrial Revolution, by renewing the union of craft and art of the Renaissance (Efland, 1990). Great Britain social theorists Ruskin, Carlyle, and Morris who actualized the democratic concept of art felt that education and freedom should be for everyone, not just a few individuals.

Thomas Carlyle, expressed some of the sentiments of the time about the Machine Age, which he felt was changing the English society (Callen, 1979). With the production of cheap and shoddy machine-made products, a reactionary group rebelled. They were the pioneers of the Arts and Crafts Movement, who wanted to stop the aesthetic decline. This aesthetic movement in Great Britain began as a protest against the Industrial Revolution (Stein, 1987), with criteria reflecting ethical and social goals as well (Boris, 1986). It was thought that by changing the nature of work in order to produce art, it would reform both the individual and the

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education was necessary. Every student must be promoted fully and freely. Sciences and utilitarian subjects were favored against traditional aristocratic disciplines. Reformers such as Jane Addams and John Dewey promoted education for social purposes and urged education for a changing world.

Social Education

To understand social education, it is helpful to look at how Dewey (1915) describes work as social in character. Jobs satisfy human needs and they fit into a social scheme modifying human's instinctive thoughts and acts. This social scheme depends upon people successfully working together, in order to have a well-balanced, prosperous, and happy society. To achieve this, individuals must learn to adapt to others and whole communities. Dewey criticized education for centering on academics, which he felt were more abstracted and unsociable, instead of emphasizing the human, concrete areas such as learning for an occupation. For Dewey, work that is not connected to a group of people is isolated, individualistic, and selfish. Earlier pioneer society, with its individualistic struggle for survival stressed an every-man-for-himself attitude carried over into education. This outdated school curriculum did not fit a democratic society, where there was the possibility for an equal chance for every student.

Dewey (1915) also saw education as a divider between the classes. The aristocratic, leisure, moneyed class was concerned with accomplishments, polishing and the goal of being socially interesting. The education was purposefully abstracted. While the working class education was concerned with useful and concrete learning for an occupation. Education ideals and culture were still based on a feudal society's aristocratic demands and interests. Pioneers copied the aristocratic curriculum in spite of intent to give an equal industrial and social opportunity to all students, otherwise known as popular education.

Dewey (1915) felt that too much importance was placed on attaining information and not enough on the development of responsiveness and sharing in pleasurable and common tasks. Dewey thought that book learning was previously justifiable, when a small class had access to books. Thus, public schools focused on providing the masses with reading and writing tools. Now, with the availability of cheap reading materials and the democratization of reading, it was not as necessary to center only on book knowledge (Curti, 1959). Dewey disputed that, if the child's knowledge started by doing, then industrial education satiates his native inclination to explore, to manipulate materials and tools, and to create and construct. This type of training offers the pre-industrial period of play, which encourages the creative impulse (Curti, 1959).

Dewey and the Chicago Hull House

John Dewey frequented the Chicago Hull House, particularly as a member of the first board of trustees (Davis, 1967). He lectured, led discussions and had casual conversations. He learned from observing and participating with the settlement workers' educational experiments and discussions. Dewey comments on the interaction of settlement schools and the neighborhood:

> No school can make use of the activities of the neighborhood for purposes

social system. The perspective of the Arts and Crafts Movement held that the craft was just as much a part of the person, as the work. Ruskin (1903) wrote,

> The old craftsman was, a man with a mind of his own, and with an outlook on life of his own, which found expression in his work. (p. 207)

The Social Settlement Movement

In the United States, the Social Settlement Movement is customarily placed within the framework of the Progressive Era (Stebner, 1997). The Progressive Era roughly occurred between the end of the Civil War and the end of the First World War. The reform effort was particularly strong during the first two decades of the twentieth century.

The Social Settlement Movement originated in England (Stebner, 1997). In 1884, Samuel Barnett founded Toynbee Hall in a slum area of London. Barnett, a clergyman in the Anglican Church, was inspired by John Ruskin. He believed Toynbee Hall would be a place for college men to confront England's 19th century problems of class separation and economic poverty. On a larger scope, the settlement represented a means to understand and improve society. Barnett thought that if people of different classes would mingle with each other, misunderstanding and suspicions would decrease. He believed in the interdependence of society and the need of different classes to learn from each other.

The Social Settlement Movement has typically been labeled humanistic in regard to social, economic, and political arenas. The Social Settlement concept focused upon the role of the resident. The resident lived at the house and was a worker, who typically paid for room and board by outside work and volunteering their skills and time in the interest of the house. They settled into the neighborhood, giving the movement its name. Upper middle class and middle class workers residing in the settlement house attempted to cross boundaries of class and ethnic distinctions.

In 1889, Jane Addams founded the Chicago Hull House (Masi, 1981). She had an activist mission to improve the lives of the poor in the neighborhood slums. This movement had a profound impact on uniting middle class and working class women. It also was a means for women to organize locally in a national movement for change.

Settlement houses were started in Appalachia in the late 1800s. Mountain work, began by various agencies, claimed to serve the needs of the mountaineers as a group (Shapiro, 1978). By the mid-teens, agencies began to think of the mountains as a region, with particular needs. Thus, they viewed their settlement work in the context of a larger effort at social reconstruction in the mountains.

Progressive Education Movement

The Progressive Education Movement was partially inspired by the French Revolutionists, who believed education should concern itself with human welfare and social progress in education (Curti, 1959). In order for true democracy to be obtained, universal

> of instruction without this use influencing, in turn, the people of the neighborhood. Pupils, for example, who learn civics by making local surveys and working for local improvement, are certain to influence the life of the locality, which lessons in civics learned from the purely general statements of a text-book are much less likely to have either applicability or application. (Dewey, 1915, p.206)

The Hull House settlement workers benefited from Dewey's influence. He encouraged them to understand the meaning and consequences of their day to day educational experiments. Jane Addams understood Dewey's implications for social work. "His insistence upon an atmosphere of freedom and confidence between the teacher and pupil . . ." just as with a social worker and client (Wald, 1959; Davis, 1967, p. 59).

Addams and Dewey stressed that books were not the only source for learning (Efland, 1990). Students learn from the world around them, which became a philosophy in the settlement schools. Influenced by Jane Addams and the Chicago Hull House, Dewey later founded a Laboratory School in 1896 at the University of Chicago. The mission was to explore administration, curriculum, learning styles, teaching strategies, discipline, and the school as a co-op community, while satisfying individual needs (Cremin, 1964, cited in Efland, 1990). As an experiment, Dewey utilized the school to research four problems. First, he studied the possibility of blending the school with the home and neighborhood. Dewey theorized that children are interested in play and occupations at home and in their neighborhood, thus, through these experiences the school should be interesting to students (Mayhew & Edward, 1936/1966, cited in Efland, 1990).

The remaining three questions of Dewey's are grounded in every day experiences. Dewey's second question was how to introduce history, science and art to a child in a way that they would be of positive value and significant in their day to day life. Next, he asked how much of formal academics could be gained from other studies and occupation. Lastly, he wanted to know whether eye-hand coordination development could aid students in everyday life. In this context, experiences from everyday life, for Dewey, included occupations such as cooking, sewing, carpentry, and weaving. The school incorporated these occupations rather than formal subjects into the program.

Social Dimension and Production at Hindman Settlement School

Hindman Settlement School offered formal academics, as well as "occupations" which were considered instrumental in learning through life experiences, such as cooking, sewing, manual training, agriculture, typing, music, handwork, home economics, and weaving, (Hindman Settlement School Archives, 1944). An example of this method is where students built most of the furniture for the school. Education included much problem solving related to the needs of the school,

> Rufus and Guilford are at work on a walnut sewing-cupboard, Enoch and John on book-shelves, Shadrack and Stephen are at the planer, planing lumber for the new building on the stone foundations of which, visible from the window, four other big boys are chipping and hewing. Down below the work-shop is the power-house

and machine-shop. Here Walter is shoveling coal into the great furnace of the engine that gives us heat and light, while Fitzhugh and Hiram are hard at work drilling a new well deep down into the rock to supply the boiler. (Furman, 1910, January, p. 4)

Dewey believed in the value of learning by doing practical and co-operative jobs. The hypothesis is that co-operative activity will encourage positive virtues of originality and energy and also those of helpfulness and sharing.

There are many examples of social production where students, teachers, and community members work together in the interest of education and the community. One outstanding example is how students met a portion of their tuition. Activities were provided for them, and their parents made beautiful "kiverlets" (coverlets), which included a process of raising sheep, shearing, cleaning, carding the wool, and vegetable dyeing. The parents wove old patterns handed down by colonial ancestors such as Pine Bloom, Chariot Wheel, and Whig Rose. (Watts, 1904-1913, p. 4)

Heritage as a Social Dimension in Handiwork

Addams and Dewey argued against the Americanization policy, or assimilation which effected education (Rose, 1967). They were opposed to efforts made through education and propaganda to unify the nation. It was reasoned that by cutting immigrant's ties to past heritages and cultural values our country would be unified. Amalgamation was another prominent unifying idea, where the best aspects of European culture, the dominant culture, were part of "Anglo-conformity" to blend the nation. Addams and Dewey supported a third philosophy: Cultural Pluralism. This movement was based on the philosophy that there is strength in variety. It supported the idea that the nation benefits from the contribution of different cultures. Cultural Pluralism meant mutual respect and sharing of ideas, social customs, and values.

Cultural Pluralism at the Chicago Hull House

Cultural Pluralism is evident at the Chicago Hull House, as seen through the social dimension and production of art by immigrant parents. Settlement workers observed neighborhood women who felt useless and awkward in a foreign land. They saw children working in meaningless jobs and revolting against their parents and their heritage, customs, and language. The settlement workers perceived that their neighbors craved beautiful things in their life (Davis, 1967). The workers later realized that letting the people create their own artworks better satisfied their neighbors needs. The neighborhood people painted and sculpted, as well as, taught others. The production of art was not only for the art itself, but also to aid in healing social ills and uplifting the neighborhood immigrant population.

Immigrants taught art and handiwork from their heritage at the Chicago Hull House, as an attempt to gain respect from their children, who were influenced by assimilation. The immigrant parents shared their ideas, social customs, and values passed down through the

generations with the settlement workers, their children, and neighbors. Their work was exhibited at the Chicago Hull House, which also attracted neighborhood visitors.

Jane Addams and Ellen Starr responded to the need for immigrants to make art and pass it down to the next generation. They established a Labor Museum in 1900 as an attempt to preserve the art of female Italian spinning and weaving (Davis, 1967). The two also saw an opportunity to help the next generation appreciate this talent and teach some of the history of the textile industry, and the stages of the raw material to the finished product.

Hindman Settlement School and Cultural Heritage

At Hindman Settlement School educational experiments also included linking the neighbor's cultural heritages. After many consultations with Jane Addams, the founders of Hindman Settlement School wanted to "work with the people of Hindman" (Drake, circa 1976). The local women were respected for their skill and became part of a cottage craft industry at Hindman Settlement School called Fireside Industries. Hindman Settlement School female workers developed this business with the goal of reviving handiwork.

> In connection with weaving it should be mentioned that Knott county women are famous throughout the United States for their skill in making coverlets, blankets, scarves and many other products of the handloom. The art descended from mother to daughter from Colonial days but almost everywhere else in the country it has been entirely forgotten. The Hindman School women found the art languishing here and have revived (it) to the point that it has become a large business, called the Fireside Industry of the Hindman Settlement School with no end of customers who would go to any extremes to buy the old fashioned tufted sheets, the Snail Trail and Cat Track, the Rain Drop and the Martha Washington coverlets-classic designs-which are made here. (Coghlan, Dec. 9, 1922, pp. 1-2)

Founders May Stone and Katherine Pettit also wanted to uplift the neighborhood by creating new opportunities. They noticed handiwork was beginning to disappear in the region as a result of cheap manufactured products introduced to the region from outside the area.

> As for the women, whom Miss Stone and Miss Pettit had most of all hoped to help by coming into the mountains, their lot has been sensibly alleviated. New interests have been created, new opportunities opened for them, especially through the renewal of such 'fireside industries' as basketry and weaving, which were beginning to disappear owing to the introduction of cheap manufactured articles from without. The school now finds a market outside the mountains for the product of these women's inherited skill, and it has in the last few years sold for their account thousands of dollars worth of blankets, coverlets, linsey-woolsey and other homespun fabrics, and baskets. (Bradley, 1918, pp. 13-14)

This industry also was an example for the younger generation to appreciate their heritage:

> The Fireside Industries, with its increasing patronage, make new friends outside, as well as a widening circle of weavers of baskets, blankets and coverlets, the younger generation appreciating this chance to secure a little income by keeping alive these disappearing arts. (Rue, 1913, p. 4)

Cultural heritage was important at Hindman Settlement school as seen in a poem presented at Hindman's 50th Anniversary pageant. The poem voices a nation homesick for it's past.

> Haunted by the wonder of who we are and where
> And why, man needs to know from where he came.
> To be secure in continuity.
> We can't reject the past, though like the child
> Who rebels against his parent's too close rule?
> We leave it for a time for some new goal,
> Ever come the day, when to live whole,
> We must reach back for selves we left behind.
> In our own times the truth of this is seen. And we have witnessed this phenomenon:
> A mighty nation homesick for its past. (Ritchie, 1952, p.1)

A cottage craft industry at Hindman Settlement School was formed to bring income to the neighbors, and help pay tuition for the students. Home spun curtains, towels, bureau covers, bedspreads, coverlets, dress goods, linsey woolsey, blankets, and furniture coverings were woven by neighborhood weavers. Neighbors competed to see who could make the prettiest basket. (Dryden, 1932) Basketmaker Aunt Cord Ritchie is described in the Hindman Letter,

> This afternoon I bought a willow basket made by Aunt Cord, who came to get orders from the Fireside Industries Department. She makes lovely baskets, and so perfect that some were photographed last winter for the American Magazine of Art. (Hindman Letter, 1935, September, p. 1)

The Fireside Industry prospered. Their work is described as a colonial tradition past down from mother to daughter. In one article describing the Fireside Industries, the handiwork was described as inherited skills. Settlement workers created new interests and opportunities for the neighborhood women. (Bradley, 1918, pp. 13-14).

Summary

There is strong evidence that the Social Settlement Movement, the Arts and Crafts Movement and the Progressive Education Movement show impacted the handiwork at Hindman Settlement School. More specifically, application of the ideas of progressive educators John Dewey and Jane Addams is evident at Hindman Settlement School, during the period of 1902 to 1939. Social dimension in handiwork, social production of the handiwork, and those of innovative educational practices are central areas of influence. Students learned not only from academics, but also from solving problems of necessity through occupations, co-operation, and

their community heritage handiwork of past generations. There was a partnership between the community and school as seen through the Fireside Industries, community teachers, and new income opportunities.

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This paper is dedicated to my parents Renee and Cokie Hymson.